

*Engraved by James Smith, 1792.*

*H. 8. 12.*

BIBLIOTHECA HUNTERIANA  
GLASGUENSIS.

*Bv. 3. 8*

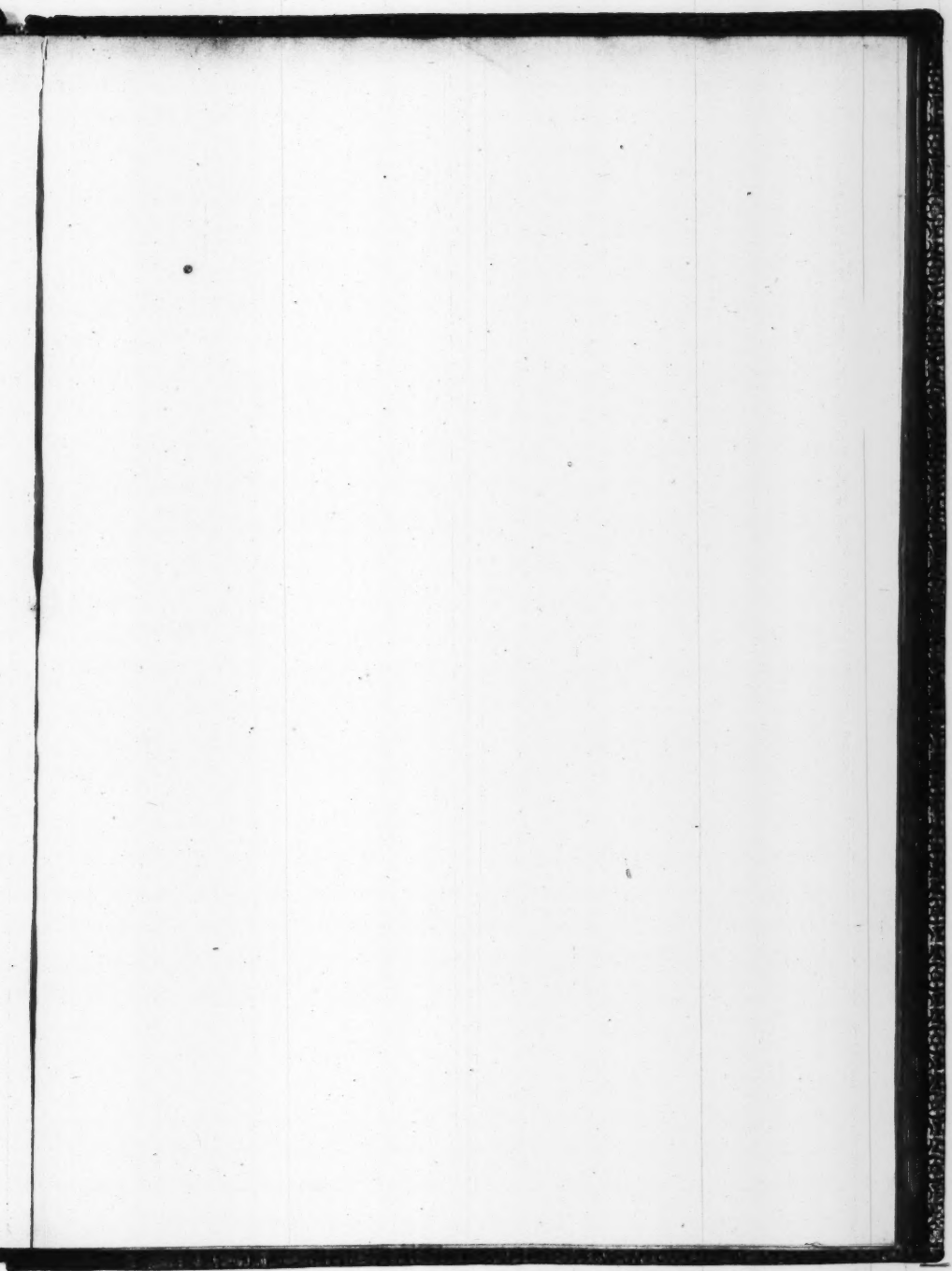


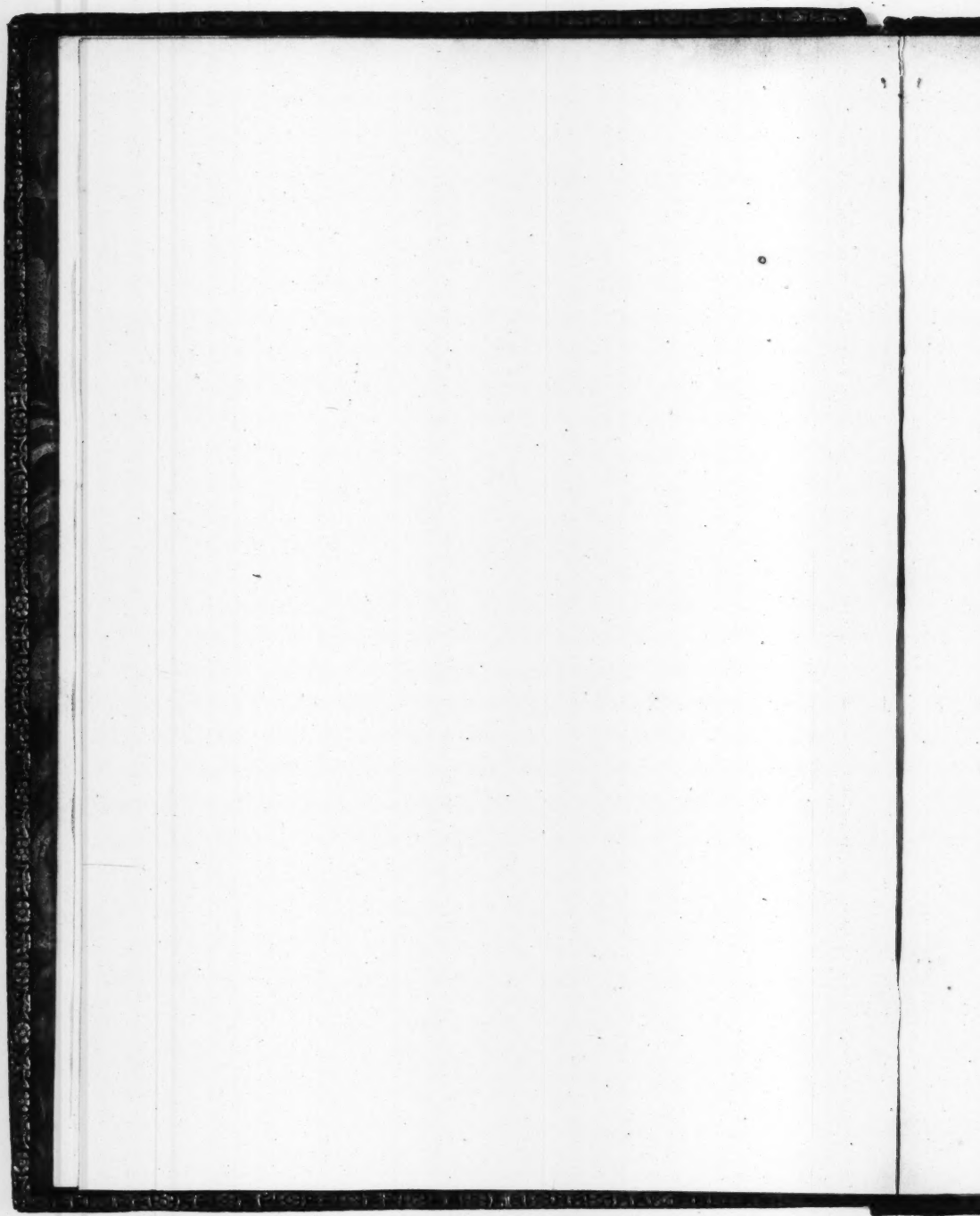
J. H. S.



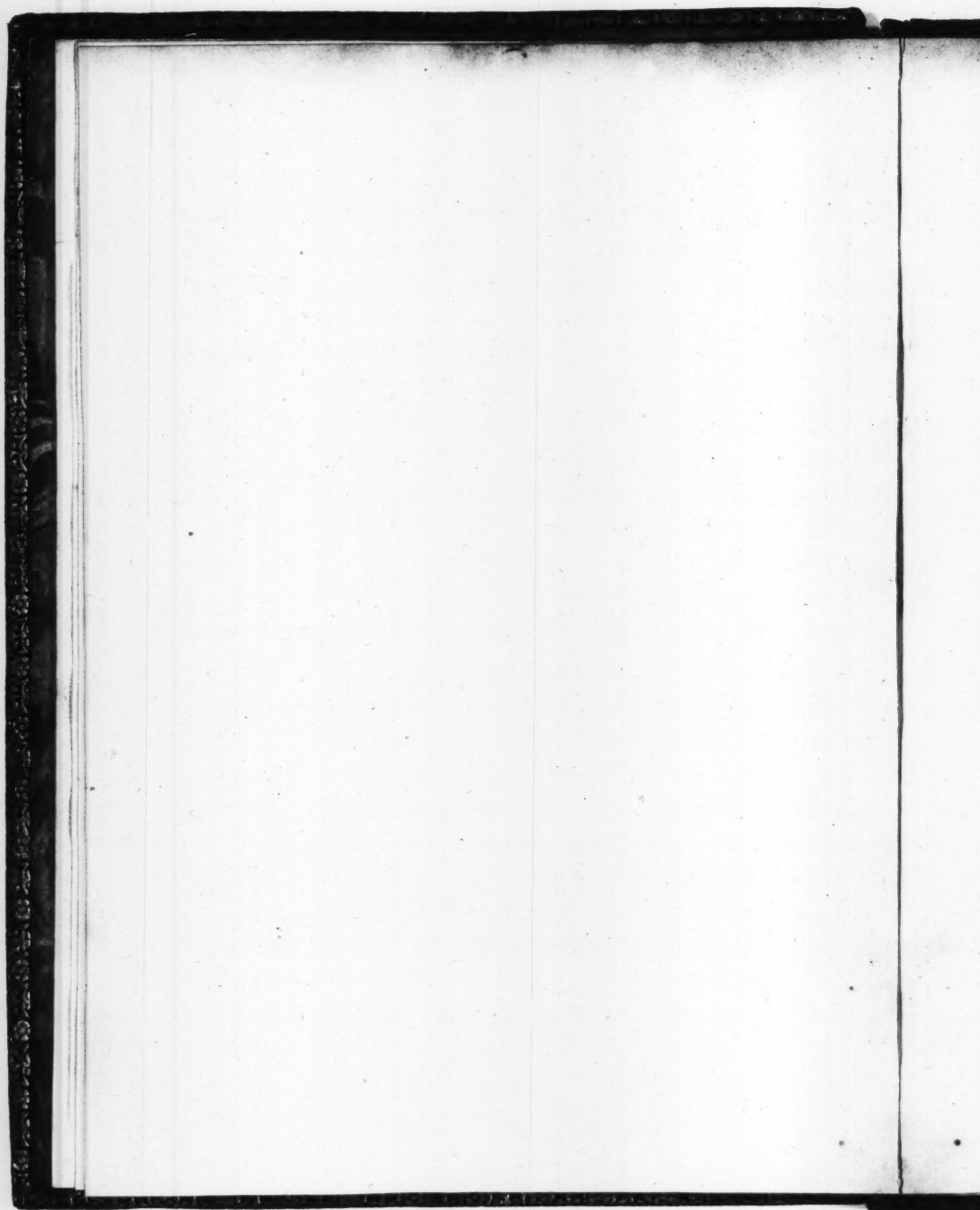


J. H. S.











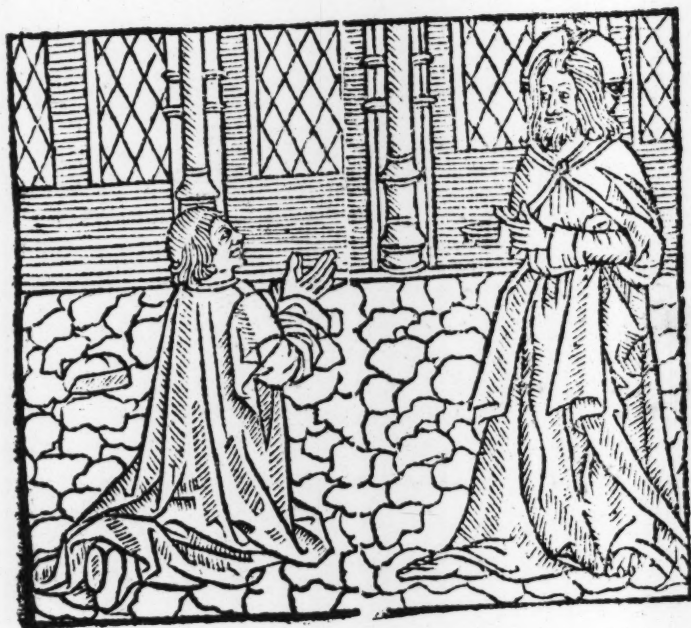



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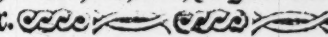
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Cornatorum Curatorum.





In constit. p[ro]vincial Joh[ann]is p[re]dicti de offi[ci]o Archi-  
ep[iscop]i t[er]ri. Capitulo Ignoranc[ie]. sac. 

 This ordeyned and decreed by holy chyrche that  
every Curate hauyng cure of soules shall the-  
we and declare vnto his parysshens. foure ty-  
mes in the yere the. xliii. Artycles of the saythe.  
The. x. cōm[un]dementes of our lordē god. The  
vii. workes of mercy. The. vii. deedly synnes w[ith] the braū-  
ches therof. The. vii. p[ri]ncypall vertues. And the. vii. sa-  
cramentes of holy chyrche w[ith] other thynges necessary  
as shall appere here after. 

¶ Wherfore fyrst and formest ye shall knowe and vnder-  
stande that there ben. xliii. Artycles of the saythe / whiche  
every man and woman is bounde stedfastly to beleue.

¶ Of the Artycles. vii. p[er]teyne vnto god almyghty by  
his dyuynyte or godhede. That other. vii. p[er]teyne vnto  
god almyghty by his humanyte of manhode. ¶ The fyr-  
ste of the. vii. that p[er]teyne vnto god almyghty by his dy-  
uynyte or godhede is this. that we shall beleue in one god  
one in substance / & .iii. in persones. The seconde we shall  
byleue in the father vnbegoten / that he is very god. The  
thyrde we shall byleue in the sone onely begoten of the fa-  
ther / that is also very god. ¶ The fourth we shall byleue  
in the holy ghost equally procedyng of the father / and of  
the sone / that he is lykwyle very god. The fyfte we shall  
byleue that he is one very god / father / and Sonne / and  
holy ghost / hathe made heuen and erth / that is to saye a l-  
maner creatures bysyble & inuysyble. The serte we shall  
byleue that the chyrche catholycall is holy and that ther-  
in be. i. holy Sacramentes suffycent to all maner of peo-

Exord[ia].

A. ii.

ple for theyr saluacyon. The. vii. We shall bylcue that our  
bodies shall ryle agayne / at the daye of generall Iuge-  
ment and be Joyned agayne to the soule / & than all they  
that haue dyed in y<sup>e</sup> fayth of holy chy:che / and out of deed-  
ly synne shall haue Joye cuerlastyng in heuen. And all  
they that haue dyed out of y<sup>e</sup> fayth of holy chy:che or deed-  
ly synne shall haue payne in helle for euermore.

**O**f thole. vii. artycles whiche pertaine to god almygh-  
ty by his humanitye or manhode. The fyrste is this that  
we shall bylcue the blessyd Incarnacyon that is to say y<sup>e</sup>  
the seconde persone in Tynyte Cryst Ihesu was concep-  
ued by operacyon of the holy ghost / & toke fleshe and blo-  
de of the glorious vyrgyne our Lady saynt Mary. The  
seconde that he was borne of the same glorious vyrgyne.  
The thyrde that he dyed for vs vpon the Crosse vnder the  
wycked Iuge Pylate & his blessed body was buried in  
the Sepulchre. The fourth y<sup>e</sup> he wente downe vnto helle  
in soule the body remainyng in y<sup>e</sup> Sepulchre and spoy-  
led helle of all thole that were predestynate to the glory of  
god. The fyfte that he rose agayne frome dethe to lyfe the  
thyrde daye. The syxte that he ascended in to heuen / and  
there sitteth on the ryght hande of y<sup>e</sup> father. The seuenth  
that he shall come agayne at the generall Iugement and  
Iuge all the worlde bo the good and badde

**E**ithermore ye shall knowe and vnderstande that  
there be. x. commaundementes of our lord god. The  
fyrste is this. Thou shalt haue no false goddes but wor-  
shyp one very god. By this commaundement is forbyd  
Idolatry pryncypally whiche is to doo worshyp to other  
then to god alone. By this commaundement also is forbyd





wytchcraftes / charmes / sorcery / Inchauntementes / and  
 superstycions / and al bayne and deuyllyshe inuencions  
 whither they be done by worde / or by wyrtynge / or by any  
 other folyshe obseruance. The seconde commaundement  
 is this / thou shalte not take the name of g. d in bayne / by  
 this commaundement is forbyd pyncypally all maner of  
 Crefyes / & all blasphemous wordes / whiche sounde a pen  
 ke the goodnes of god. Also all perjurye that is to saye to  
 sweare false wyttyngly / and al other swerynge by god vn  
 reuerently / or to sweare vnreuerently by ony parte of his  
 blessyd body. The thyrde commaundement is this / thou  
 shalte kepe thy holy daye / that is to saye the Sunday and  
 other holy dayes ordeyned by holy chyrche / and that daye  
 wo:shyp thy lord god / and abstayne from synne specyally  
 and also from bedely labours excepte cause lefull and  
 reasonable. The fourth commaundement is this / thou shal  
 telonoure thy father / and thy mother / that is to wete / thy  
 naturall father and thy naturall mother / thy god father  
 and thy god mother / thy ghostly father / and thy ghostly  
 mother. Thy ghostly father is the pope / thy bysshop / thy  
 curate / and thy ghostly mother is holy chyrche / in whome  
 thou was regenerate vnto ghostly lyfe. The fyfte comma  
 dement is this. Thou shalte not slee / this is to vnderstan  
 de that thou shalte not slee ony man or woman by vnleful  
 meane / nother by worde nor by dede / by consente nor by fa  
 uoure. By this commaundement also it is forbyd all ma  
 ner of bodely hurte / of ony persone agaynste ryght. Also  
 all those slee spyrytually / that by ceto:cyon and power or  
 by ony other vnryght wyse or vncharytable meane oppresse  
 innocentes whiche be not gylty. Also all those sle spyrytu  
 ally that backbyte and slaunder ony persone agaynst ry  
 ght or agaynst charyte / to bynne them from good name

Exo:na

A.iii.

unto euill. Also all thoſe ſpyritually / that maye & wyll  
not / reſiſte them that be in neceſſyte. And all thoſe that  
be ſpyritually þ by theſe euill examples / or by any other  
wyſed perſuacyons induce & bynge other vnto ſynne.  
The ſixte cōmaundement is this / thou ſhalte do no Leche  
ry / by this cōmaundement is forſete all maner of bodely  
commytte yon byt wene man & woman / excepte in lefull  
vſe of matrimony. By this cōmaundement is forbyd  
alſo all maner of fylthy & abhomynable polucyons wyl  
fully procured by any inuencyons or craft / whereby the ſe  
de that is ordeyned to generacyon of mankynde / is done  
other wyſe than in to þ de we beſell that is ordeyned ther  
fore. The ſeuenth cōmaundement is this / thou ſhalte doo  
no thefte / that is to ſay thou ſhalte not take other mennes  
goodes pryuely ayenſt theſe wyll. By this cōmaunde  
ment is forbyd alſo all maner of wrongfull takynge / occu  
pyng / or withholoyng other mennes goodes outhere by  
fraude / or by deceyte / by hypocryſy / or fayned holynes / by  
viſury / or by ſymony / by drede / or by threte / by ſtrength / or  
by vyolence / or by ſuche other. The viii. cōmaundement  
is this / thou ſhalte bere no falſe wytnes / nother to hurte  
thy neyghbour wrongfully nor to pramote thy frende v  
worthely. By this cōmaundement is forbyd alſo all ma  
ner of lyes conceyued of malyce / or intended to other men  
nes hurte. The ix. cōmaundement is this / thou ſhalte not  
deſyre another mannes wyfe vnlefully. By this cōmaun  
dement is forbyd all maner of concuſſente of the fleſhe  
vnlefully outhere to wyll / or deſyre / to purpoſe / or to conſente  
to any kynde of Lechery ayenſt Iugement of reaſon. The  
x. cōmaundement is this / thou ſhalte not deſyre to haue  
other mennes goodes wrongfully. By this cōmaunde  
ment is forbyd all maner of vnleful deſyres outhere in wyl

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or in purpose to take or to withholde other mennes goodes  
ayenst ryght or ayenst good conscience.  

**T**hese .x. commaundementes be included & vnderstande  
in .ii. commaundementes that be spoken of in the gospell of  
Mathe that is to wete in þe loue of god & in the loue of thy  
neighboure. He loueth god duely that loueth hym aboue  
all other thyng & kepe his commaundementes for loue & not  
akynely for fere of payne. He loueth his neighboure duely  
þe wolde vnto hym & dothe vnto hym as he wolde his nei-  
ghboure sholde thewe & do vnto hym. This is vndersta-  
de of well ordred & confirmed vnto reason that is to saye  
thou shalt wyll & do vnto thy neighboure as thou wol-  
dest ryghtfully he sholde wyll or do vnto the.

**B**esyde these commaundementes of our lord god there  
be .vii. werkis of mercy which comenly be called dedes  
of charyte. But doubteles in certayne causes of necessitye  
they be itrayte commaundementes. And these ben they. To  
fede the hungry to gyue drynke to the thursty to gyue her  
ber to the herberles to clothe the naked to vspyte the seke  
or to comferte the prysoner to bury the deed.

**F**urthermore ye shall knowe and vnderstande that the  
re be .vii. pryncypall vertues ordynge man to lyue well  
bothe agaynst god and the worlde. Thre of theym ordre a  
man pryncypally vnto god and that bene hope. Faythe  
Hope and Charyte. Faythe maketh a man to beleue well  
vpon god and holy chyche. Hope maketh a man to truste  
well to come to the J. of heuen by the grace of god and  
his owne meritis. Charyte maketh a man to loue god  
aboue all other thyng & to loue all other thyng for god.

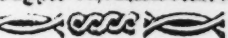
**¶** That other. *iii.* vertues orde a man to lyue well ayen  
 ste the worde and that ben these. Prudence. Temperaun  
 ce. Ryghtwysnes and Strengthe. Prudence maketh a  
 man to dyscerne and to Juge well what is good what is  
 badde/ what is to be done / & what is to be lefte. Tempe  
 raunce maketh a man moderate in etyng & drynkynge  
 moderate in flesshly delectacyons/ moderate in hate/ mode  
 rate in other conuersacyons of mannes lyfe. Ryghtwys  
 nes maketh a man to gyue to euery man that is dewe to  
 hym/ whether it be tempozall goodes/ or in tempozall ho  
 noure/ or whether it be in correckynge them that be euyl  
 or promotynge theym that be good. Strength maketh a  
 man stronge in suffrynge aduersyte and trouble strong  
 in execucyon of Justyce/ and correccyon of synne/ stronge  
 and without fere to holde with trouthe & vertue/ stronge  
 and without fere to withstande byce and wyckednesse.

**¶** In constit Johā Berchhi de  
 sacramentis ita dicitur.


**A**lso ye shall knowe and vnderstande / that there  
 ben leuen sacramentes of holy chyrche/ wherof fy  
 ue euery man and woman is bounde to receyue at tyme  
 conuenient. The fyrste is baptysme or crystendome/ whi  
 che purteth awaye or ygyall synne. For this ye shall vnder  
 stande/ that whan our fyrst father and mother/ Adam  
 and Eue were create & made/ they receyued of almyghty  
 god for theym/ & for all theyr yllue/ is to save for all man  
 kynde y noble gyfte of or ygyall Justyce whiche yf they  
 had kepte/ they & all theyr yllue haunge the same gyfte

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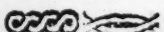
sholde neuer haue dyed nor suffered any penaltie of this  
 wretched worlde/ but sholde haue ben translated at conue-  
 nyent tyme in to paradysle celestyall there to haue lyued  
 for euermore. But than bycause they dyssobayd and bra-  
 ke the comaundement of god they losse this gyfte of ory-  
 gynall Justyce/ and fell vnto necessyte of dethe/ & to other  
 wretchedneile of this worlde with all theyr yllue/ wherfo-  
 re now all we be borne in ory gynall synne/ that is to say/  
 in wantynge of ory gynall Justyce and can not be saued  
 by the ory gynall lawes of god. vnto the tyme that this  
 ory gynall synne be put away and grace gotten/ vnto our  
 soules whiche is now done by the sacrament of baptysme  
 or crystendome/ whiche is the fyrst sacrament/ and entre  
 vnto all other sacramentes. 

**I**n constit provincial de  
 Baptismo & eius effectu.

**T**his Sacrament ought not to be mynystrid/ but  
 by a preeft/ excepte case of necessyte. And than eue-  
 ry man and woman maye mynystre it. The father or the  
 mother may mynystre it to theyr owne chylde/ and yet af-  
 terwarde lye togyder after þ lawe of matrimony/ wher-  
 fore yf suche case of necessyte happen vnto any of you. The  
 ye shall saye with good intent on this wyse. I crysten the  
 In the name of the father/ and of the Sone/ and of þ ho-  
 ly Ghost/ and whyle ye be sayenge these wordes ye shall  
 caste water vpon the chylde or elles put the chylde vnto þ  
 water and then doubt ye not but that chylde receyuetly  
 suffycently this sacrament of Baptysme. 

**T**he seconde Sacrament/ is Confyrmacyon of the  
 byshop whiche gyueth grace to be the stronger in þ ryght

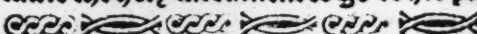


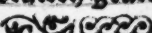
bylcue of god and holy chyche. 

**T**he thyrde sacrament is penaunce whiche restoreth a-  
gayne the grace of god yf it be losse by deedly synne

**T**he fourth sacrament is the bleisyd sacrament of the  
A water whiche increaseth grace meruaylously/and cause  
th ether spyrtyuall effctes innumerable/and nomeruey  
le hereof for in this holy sacrament is conteyned vnder þ  
fourme of brede the very body of cryste Jhesu fleshe and  
blode cryst hymselfe hole god and man. And lyke wyse in  
the chalyce after the tyme of cōsecracyon is conteyned vn-  
der the fourme of wyne þ very body of cryst Jhesu fleshe  
and blode Cryst hymselfe hole god and man.

**I**n constif puinctal Johñ Decchñ de Summa  
trinitate fide catholica Capitulo Altissimus.

**B**ut ye þ be laye people/Whan ye receyue this ble-  
syd sacrament at Ester/or at other tymes necessa-  
ry ye receyue it in fourme of brede alone. for that thyng  
that is gyuen yeu in the chalyce is no sacrament but wy-  
ne or water to cause the holy sacrament to go to his place  
more redly. 

**T**he fyfte sacrament is ancylynge/ whiche remytteth  
and putteth away benyall synnes and increaseth grace to  
the better helth bothe of body and of soule. 

**T**here be other. ii. sacramentes/ whiche no man is bōs-  
de to receyue but they that wyll. One of the ym is holy or-  
dres whiche gyueih auctoryte to mynystre aboute the sa-  
cramentes of holy chyche. That other is matrymony the  
whiche maketh lefull bodely dede byt wene man and wy-  
man whiche elles were vnlefull and dampnable.



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**I**n consist Walteri dispensatus  
Capitulum Matrimonium.

**A**nd in this behalfe holy chyrche comaundeth binder payne of cursyng that no persons make ony pryue contracte of Matrymony togpyther / nor ony secrete p. myse therof / but that it be done all onely in open place / and before dyuerse persons therto specyally called to bere wytnesse of the same.

**E**xtra de pñis & remis. ca. Dis vtriusq.

**E**t for more declaracyon of this sacrament of penance whiche was spoken of before ye shall vnderstande þ there be. iii. thynges pryncypally requyred therto þ is to wete Cōfession / Contrycyon / & Satisfaction. Cōfession in euery crysten man and woman after they come to yeres of dyscrecyon is bounde to make at the leuies ones in the yere / then to make knowledge of all theyr synnes / to theyr owne ordynary curate / and to none other / excepte a lesull caue whiche had / they may take an other cause / so that they haue lycence thert. of theyr owne curate ordynary. ¶ But for as muche as some persons can not well make theyr confession in some thynges shall be shewed theym now by the grace of god / wherby they maye the better orde theymselfe in theyr confession makynge. f. yste before ye come to your ghostely father like that ye gete y. u. in to a secrete counsaile with yourselfe / and take as grete studye and dyspygence to remembre all youre synnes for the love of god and for your owne soule helthe / as ye wolde take in a grete mater of worldly vantage. ¶ f. yste remembre yourselfe in youre con-

science/whether ye haue bene doubtfull in any Articles  
 of the saythe. The seconde remembre whether ye haue bro-  
 ken any of the .x. commaundementes of our lord god.  
 The thyrde remembre whether ye haue kepte the .iiij. com-  
 maundementes of the gospell / that is to wete / whether  
 ye haue loued god aboue all other thyng / & done to your  
 neyghboure as ye wolde be done to. The fourth remem-  
 bre whether ye haue bene dyligent after your power to  
 fulfyl the .viij. werkes of mercy. The fyfte remembre whe-  
 ther ye haue fallen in any poynte of cursynge by the gene-  
 rall sentence / whiche is commaunded and accustomed to  
 be shewed you foure tymes in the yere. The syxte remem-  
 bre whether ye haue synned in any of the .viij. deedly syn-  
 nes / that is to saye In pryde / in Wrathe / in Enuye / in Co-  
 uetyse / in Slouth / in Glotony / and in Lechery / or in any  
 braunches of them.

### **Of Pryde.**

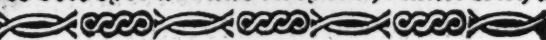
**O**f fyrst in Pryde whether ye haue desyred any bayne glo-  
 ry / or any bayne laude / or prayse of your selfe before other  
 for any goodes of nature y<sup>e</sup> ye haue had / as beaute / streng-  
 th / or yongth. Or for any goodes of fortune / as golde / or syl-  
 uer / or the clothes / landes / or cattelles / or for any goodes of  
 grace / as Connynge / eloquence / wysdome or other vertue  
 Or yf ye haue dyspyled or mocked other that haue wan-  
 ted any of these. **O**f forthermore whether ye haue sayned  
 your selfe by pprocrys more holy or more ryght wyse then  
 ye haue bene in dede. **O**r whether ye haue shewed your  
 selfe by Crakynge / or Bostynge / or by any othet Inor-  
 dinate desyre in Pryde to haue that thyng that ye had  
 not / or too knowe that thyng the which ye knewe not.

or to haue done þ̄ thyng which ye haue not done in dede. Or whan ye haue had ony gyft of god ſyngulerly beſore other as Cunynge/ Eloquence/ wyſdome/ or other vertue whether ye haue thought that it hath commē of yourſelfe & not all onely of god. Or though ye haue thoughte þ̄ it hath commen of god yet whether ye haue thought that it hath commen of god for your owne merytes and your deſerupce. Forthermore whether ye haue ben proude of your kynne/ or proude that ye haue ſtāde in fauoure or ſamplyarpte with lord or lady/ or wony other ſtate/ proude of your offyce or roume that ye haue ben in. Or elles whether ye haue bē aſhamed of your kynne by cauſe of theyr pouerte/ or that ye haue ben aſhamed that you haue not bene taken vp to hygher place or greter honoure. Forthermore whether ye haue had pleaſure to re porte your euyl dedes/ or whether ye haue ſought excuſes for them/ & ſyth put other men in þ̄ faute therof. Or yf ye haue ben dyſobedyent vnto your ſuperyours/ as to your father/ or to your mother/ or to þ̄ prelates of þ̄ chyche. Or truſted ſo moche in your owne wytte/ þ̄ ye haue dyſpyled þ̄ counſeyll of your betteres. Or taken more bp on you than ye or your lernynge hath requyred. Forthermore whether ye haue loued ſyngularpte in your appa rell ſyngularpte in your ſpeche/ or in other conuerſacyon ſyngularpte in faſt or prayer or in other deuocyon take by your owne auctoryte rather than in þ̄ comyn faſtes & prayers/ or other deuocyon or deynd by holy chyrche. Or whether ye haue ben uſpercyous and curpyous in ſerchyng & Juyng other mennes dedes/ & proude & preſumptuous in Juſtifyenge and preferringe your owne dedes before the dedes of oth̄ers.

Exorna.

B. i.

## Wrathe.


**¶** Chan in þe synne of Wrathe. Remēbre whether ye haue ben so gretely moued oꝛ styꝛed by angre / oꝛ by wꝛathe aꝓenst ony man / that ye haue wylled hym ony hurte oꝛ ther in his body oꝛ in his goodes . **¶** whether ye haue kept wꝛathe longe tyme in your mynde oftē tymes thyn kynge how he myght be venged. **¶** whether ye haue in your angre oꝛ wꝛathe hurte ony mā in dede / by woꝛde / oꝛ by werke / by counseyll oꝛ by mayntenaunce. **¶** whether ye haue bered oꝛ troubled ony man by sute / oꝛ by pleer / rather of euyl wyl and malycie than of good wyl & affectyōn of ryght wysnes. **¶** forthermoze whether ye haue cursed aꝛ asked vengeaunce vpon your euen crysten. **¶** whether ye haue ben so angry oꝛ so impacient in syknesse / oꝛ in trouble oꝛ for ony lost of temporall goodes that ye haue grudged with the oꝛdynaunce of our lordē god / oꝛ spoken ony blasphemous woꝛdes aꝓenst his goodes / oꝛ swoꝛne vnreuerently by his holy name . **¶** forthermoze whether ye haue refused to aske them forgyuenesse yf ye haue hurte / oꝛ whether ye haue refused to forgyue thē that haue hurte you. **¶** whether ye haue mysordred your selfe in bꝛaulynge and chydynge oꝛ mysallpynge your euyꝛn crysten by woꝛdes of rebukynge other aꝓenst theꝝ persons oꝛ aꝓenst theꝝ condycyōns . **¶** whether ye haue bē so impacient customably other in game / oꝛ in worldely busynes that ye haue wylled all at yf deuyll / oꝛ wylled your owne dethe oꝛ ony others. **¶** whether ye haue manessed to bete oꝛ to flee and swoꝛne the same with a grette othe. 

## Enuye.

**¶** ne be  
prof  
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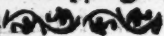
**C**han in þ synne of enuy. Remembre whether ye haue be glad of other mennes hurte or soꝝ of other mēes pꝛofyte. **O** whether ye haue be glad of other mennes in fame and euyl name / or soꝝ of other mennes fame and good name. **O** whether he haue ben gladd that ony of your euen crysten haue fallen to synne & to byce / or soꝝ that ony of them haue kepte them in vertue or in grace. **F**oꝛthermoꝛe whether ye haue in malyce / and euyl wyll defamed ony persone pꝛiuely or aꝓerely / or gyue ony helpe or counseill therto. **O** whether ye haue Iuged euyl of your euen crysten without suffyꝑent knowlege therof. **O** whether ye haue made bate or dyscoꝛde bytwene ony persones foꝛ malyce & euyl wyll þ ye haue had vnto the. **O** whether ye haue letted to make peas & accoꝛde where ye myght haue done / & wolde not foꝛ hatred & malyce or foꝛ ony other wycked occasyon. 

### **C**ouetyse.

**C**han in þ synne of Couetyse. Remembre whether ye haue taken other mennes goodes by theft / by robbery / or by extoꝛcyon. **O** whether ye haue be in wyll or purpose foꝛ to do. **O** whether ye haue withholden other mēes goodes wrongfully from the. **O** whether ye haue by flatteryge / by fayre wordes or by fayre pꝛomysse / or by ony other vntrue meane deceyued ony mā of his goodes / or of his landes. **F**oꝛthermoꝛe whether ye haue bled ony false or deceptfull marchaūdyse other by vn suffyꝑent stuffe or by vnūst weyghtes / or mēasures or by ony other subtyl craft. **O** whether ye haue in ony hand craftte werke / or other occupacyō bled ony craft to deceyue your eue cryste

Exoꝛna.

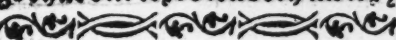
.Bij.

for your owne lurre. Or whether ye haue wrought or laboured or bled by enge or sellynge vpon the Sondaye or vpon other holy dayes without reasonable and lefull necessity. Or whether ye haue in byenge or sellynge or in bergayne makynge or in lenynge any money comytted any vsury ayenst the ordre of Justyce & good charyte. Or whether ye haue comytted any Symony / y is to saye bought or solde or any bergayne made spyrytuall thyng for any temporall goodes. Forthermore whether ye haue fulfilled the dedes wyll / whether ye haue ben executoure or kepte the goodes to your owne vouse / or spended theym otherwyle than the dedes of charyte / or than the dedes wyll hath requyred. Or whether ye haue falsly forsworne your selfe for any worldly bauntage / or whether ye haue desyred any mannes hurte / or any manes dethe by cause of any bauntage the myght come to you therby. Forthermore whether ye haue payde duely your seruautes their wages. Or ye be seruaunt whether ye haue done truely your seruyce / Or whether ye haue myspleded your maysters goodes / or otherwyle hurte your maysters bauntage other wylfully or by your neglygent seruyce / or whether ye the be of power haue withdrawen your hande of charyte of refreshynge poore people. And be couetyse in gettyng worldely goodes / couetyse in keepynge them / & forowfull in departynge from them. 

### **C** Slouth.

**C**han in the synne of Slouth / remembre whether ye haue ben slouthfull in goddes seruyce specially vpon the Sonday and the holy daye slouthfull to come to the chyrch



che slouthfull to pray whan ye haue ben there / slouthfull  
to here þ word of god preched / slouthfull to applye your  
mynde to good thoughtes & to good medytacyons. Neg  
glygent to refrayne your mynde from euyl thoughtes &  
your eye from vnchast lokes. Forthermore whether ye  
haue ben neglygent to lerne your Vater noster. Ave ma  
ria or your Credo / or whether ye haue ben neglygent to  
teche þ same to your owne chyldren or to your god chyl  
dren. Or whether ye haue chastysed your chylde & tau  
ghte them good maners / or ye haue suffred them to vse  
grete swerynge & at theyr pleasoure waton & dysolute.  
Or whether ye haue be neglygent in kepyng your chyl  
dren from fyre & from water & from other lyke Jeoperdy  
Forthermore whether ye haue mysperde your tyme in  
Idelnes / or omitted & left vndone thnges þ ye were bou  
de to do. Or whether ye haue broken any bowe þ ye haue  
before tyme resonably promysed. Or whether ye haue bro  
ken or ben neglygent in fulfyllng þ penauce þ hathe  
ben reasonably In ioyned you by your ghostly faders /  
or by your ordynaryes. Or whether ye haue had at any  
tyme suche heuynes þ ye haue despered of þ mercy or of  
þ helpe of god. Or whether ye haue wysshed or wyllid in  
dyscretely your owne dethe. Or whether ye haue gauen  
dewe thanks to god in your trouble to your heuynes re  
membryng that our iozde sendeth all for þ best yf ye can  
so take it. 

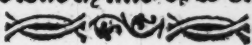
### **C**lotony.

**C**han in Clotony. Remembryng whether ye haue bro  
ken any fastes / that hath ben comaunded by the chyryche  
Croizna. B. ii.

without lesfull cause. Or whether ye haue eten or dronke many tymes somoche that ye haue had vomitytes or ye haue fallen therby in to sykenes or drōkenshyp or ye haue fallen therby to bate & dyscencyon. Or ye haue fallen therby to such dysolute myrthe & recheles behauioure that ye haue not duely fulfilled those thynges that haue lōged to your offyce or to your charge. Forther more whether ye haue had inordynate delectacyō in etyng & drynkyng or vled any inordynate desyres of meetes or drynkes more costely or more delicately prepared thā reason hathe requyred. Or whether ye haue induced or caused other to take suche maner drynkes or so largely therof for y<sup>e</sup> intente to make them dronken other for spōrte or for any other wycked occasyon.

### Lechery.

¶ Than in lechery whether ye haue kepte or contyned any fylthy thoughtes of the fleshe in your mynde for delectacyon & pleasure of your body. Or whether ye haue consented in your mynde to haue any fylthy dede besyde y<sup>e</sup> lawe of matrimony. Or whether ye haue within matrimony vled any maner contrary to dewe ordre of nature or ayens y<sup>e</sup> profyte of generacyon. Forther more whether ye haue excyted or moued any other vnto this fylthy syn of lechery other by sygnes or by wordes by annournyng of your body or by lyght gesture & wanton behauioure by synngynge by dānsyng by kysyng by halsyng or by any other dysolute or vn honest demeanour. Or whether ye haue not fledde y<sup>e</sup> occasyons of this fylthy synne.

But rather sought occasyons therto. Forthermore whe-  
ther ye haue had other in your youth / or noy other tyme  
fylthy touchynge of your pyrue mēbres or of ony others  
And whether ye haue had ony polycyons in your slepe by  
fylthy dreames / or vncleane ymagynacyons speshally by  
ony occasyon gyuen befoze of yourselfe. Or whether ye  
haue had bodcly dede of Lechery with ony persone. And  
whether syngly or marved / whether with a byrgyn or w-  
other / whether with ony of your owne kynne or w-  
ony of relygyon or within holy orders. 

**C**Whan ye haue remembzed yourselfe dyligently in the  
secrete counseyl house of your cōscyence / after this maner  
of wysle or after ony other good or moze suffycent maner  
as the grace of god & your owne wyt & wysdome wyl ser-  
ue you. Than go to your ghostly father and shewe hym  
all your synnes playnly without ony coloure of cloke spes-  
cially your deedly synnes yf ye haue ony done syth ye we-  
re last shypuen with dewe cyrcumstaunce & with occasy-  
ons therof accordynge. And than ye fulfyll one of those  
thre thynges yf be specpally requyzed to this sacrament of  
penaunce. And another thyng that is also requyzed ther-  
to is Contrycyon / that is to saye that ye be sozr for all tho-  
se synne that ye haue done. And be in wyl and purpose no  
moze to synne. The thyrde thyng yf is requyzed to this  
sacrament of penaunce is satisfaccyon / that is to saye yf  
ye be in wyl to fulfyll suche payne and penaunce as shall  
be reasonably lymptted after yf quantyte of your synnes  
Than these thre thynges hadde after this maner of wys-  
se the preeft that hath iurysdyccyon vpon you mynystrereth

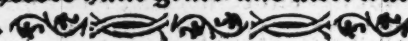
to you þ sacrament of penaunce and grace of absolucyon  
And declareth you cleue assayed of all your synnes (quā-  
tum ad culpam) that is to saye all your synnes were they  
neuer so grete / for whiche you had deserued þ payne of  
helle euerlastyng / now þ payne is chaūged by þ vertue  
of this sacramēt of penaunce in to temporal payne of this  
woꝛlde / or of purgatoꝛy. And yf þ payne or penaunce in-  
ioyned by þ pꝛeelt / whiche stande pꝛyncypally in pꝛay-  
er in fast & in almesse dede / yf þ penaunce be suffycent in  
þ acceptyon of god for þ quatyte of your synnes / than þ ful-  
fylled / þ payne of purgatoꝛy also / whiche elles were dew  
for þ sayd synnes shal be fully remytted / & forgyuē you.

**B**ut now to the honoure of god and to the comforte of  
all vs that be wretched synners. Here maye be moued a  
questyō whether euery mā after he haue done ony deed  
ly synne be out of state of grace / and in state of dampna-  
cyon vnto þ tyme þ he be shꝛyuen therof vnto his ghostly  
fader and receyue this Sacrament of penaunce. Or  
whether he be in state of grace & state of saluacyon be yn-  
ge all onely soꝛy in his herte for his synnes with wyl and  
purpose no moze to synne thoughe he deferre his shꝛyfte  
vnto þ tyme generall assygned by our mother holy chyꝛ-  
che. In this behalfe two wayes may betake. That one  
waye is good and suffycent / that other waye is better  
and moze perfyte. Better it is & moze perfyte waye for a  
man to go to his ghostly fader shortly after he haue do-  
ne ony deedly synne & be shꝛyuen therof & receyue the sa-  
crament of penaunce thā to defer his shꝛyfte ony lenger &  
þ for dyuers causes / one is he shall haue þ moze increace



of grace. Another is he shall haue the better knowledge  
 of hymselfe and of his synnes. The thyrde is he shall the  
 better bequylythe and ouercome þe temptacions of the  
 deuyl with many other profytes that he shall haue ther  
 by/ wherfore it is specpally counseyled vnto euery man  
 & woman after thy fele themselfe greuously wounded w  
 ony deedly synne/ than shortly to take theyr ghostly fas  
 ther whiche maye mynystre vnto theym this holy sacra  
 ment of penaunce. But for asmoche as some be not dyspos  
 sed to take the better and the moze parlyte waye namely  
 syth our mother holy chyrche commaundeth no laye pers  
 one to be shypuen but ones in þe yere excepte in dyuerse  
 causes/ as whan he is in peryll of dethe/ or whan he shal  
 receyue other sacramentes. Therfore ye maye take that  
 other waye/ whiche is ryght good and suffycient/ that  
 is to wyte þe ones in the daye/ or ones in the weke at þe  
 leest/ as vpon the sondaye and other holy dayes recyte &  
 reken by bytweene god and you in þe secrete hous of your  
 consyence how ye haue spente or passed your tyme. And  
 yf you fynde in your consyence þe ye haue done ony deed  
 ly synne that day/ or that weke/ than loke that ye be soz  
 for it. And be in wyll and purpose with þe helpe of our loz  
 de god nomoze to synne/ purposynge stedfastly to be shyp  
 uen therof to your ghostly father at tyme assygned by þe  
 holy chyrche. He that ordreth hymselfe tfter this maner  
 though he had done neuer so grete nor so greuous synnes  
 nor neuer so ofte tymes ye thoughe it were. vij. tymes in  
 the day he myght yet as ofte ryle agayne by this meane  
 from deedly synne to þe grace of god/ frome state of dam  
 pnacyon in to state of saluacyon. Let no persone therfore  
 in ony wyse refuse this gentyll and sufferayne medycy  
 ne after they fele themselfe wounded with deedly synne.

But remembre well these .iii. thynges before rehersed.

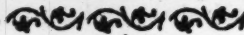
1 The fyrst that they be sorp in herte for thep synes. The  
2 seconde that they haue purpose to be shryue therof at ty  
3 me assygned by holy chyche. The thyrde that they be  
in wpll w helpe of god no more to synne. If ye want ony  
of these thre thynges after pou haue comytted ony deed  
ly synne / whether it be by worde / or by thought / or by de  
de than dubteles ye be out of the fauoure of god / & in sta  
te of dampnacyon. And all the werkes that ye do in the  
meane tyme be deed and vnfrutefull / and shall neuer be  
accepte in p syght of god. And yf ye take these thre thyn  
ges with you truely and vnsaynedly / though your syn  
nes p ye had done were neuer so grete yet by this mea  
ne ye shall be in the fauoure of god / and in state of salua  
cyon. And yf he happen to deye sodaynly wout ony other  
shryfte / so that ye dyspyle not to be shryuen at couenyent  
tyme. Than doubtelesse this shall be suffycient for your  
saluacyon. And all the good werkes that ye do in meane  
tyme shall be ryght fruytefull and graciously accepte in  
p syght of god / thereto haue grace / and afterwarde glos  
ty everlastyng. 

**B**espyde these doctrynes before sayd / yet let vs consy  
der and often tymes call to mynde the moost fercfull hou  
re of deeth / and puruey nowe some remedies & preserua  
cyues ayenst p troublous temptacyons that happeneth  
comenly the sayd tyme. And this is necessary not al ones  
ly for your selfe / but also that we may gyue counseyl and  
exortacyon to our frende whā he is in p same Jeopardy  
for yf he may be called a frende that is dplygent a boue  
a lyke persone to mynyster vnto hym thynges necessary

for his body which shall be shortly dissolued / & be mes-  
te for wormes / moche more than he is worthy to be called  
a true & a faythfull frende that is dilygent aboute a sy-  
ke persone to minstre vnto him thynges necessarye for  
his soule & which shall neuer dye / but euer in dure other  
in Joye contynuall / or elles in payne euerlastyng.


**L**et vs nowe therfore consyder before the troubles of  
the houre of dethe / and than we shall suffre them & more  
easily whan they come. fyrst we shal cōsyder .v. maner  
of troubles or teyntacions / which the wycked sende co-  
menly troubleth or tempteth a crysten soule withall at &  
houre of dethe. The fyrst is apenst the faythe which co-  
meth pryncpally by suggestyon of the deuyl. For & de-  
uyl knoweth surely that there is not a more redy meane  
to bynge a soule vnto euerlastyng payne of hell thā for  
to induce hym by some crafte or subtyll persuacon to for-  
saake his fayth or to doubte in ony parte therof. But whā  
aboue all thyngelike as ye haue begon your lyfe in par-  
fyte faythe of holy chyrche indeuer your selfe stedfastly by  
the grace of god so for to ende it. And lose not & good de-  
des that ye haue done in your lyfe before / for all & welch  
of your lyfe before hangeth them of & ende. Thynke ther-  
fore stedfastly in your mynde / that all persuacons mo-  
uyng apenst the true fayth of & chyrche be but tempta-  
cions and wycked suggestyon of the deuyl which wol-  
de receyue you & make you to lose that ye haue done.

**C**onsyder well also and stedfastly byleue / what there  
was neuer man nor woman lythe & begynnyng of the

worlde that euer pleaseh almyghty god without trewe  
fayth of our lord god. There was neuer soule that euer  
came to heuen / nor yet shall do woute trewe fayth of our  
sauour cryst Ihesu. For these yf þ deuyll wolde dyspens  
se with you in your fayth / beware that ye stand not with  
hym in dysputacyon therof. For yf ye do ye put yourself  
in grete Jeoperdy for þ deuyll is so subtyll in argumen  
tacyons that all the clerkes vpon erthe be not able to be  
compared vnto hym. And though our fayth in meke sou  
les be lyke vnto sweete spyces of þ Apothecaries shop /  
whiche in betyng and bultynge gyueth euer the swete  
sauoure and odoure / yet yf a man wyl presume vpon his  
lernynge or vpon his reason to stande in dysputacyons of  
his fayth with þ olde serpente þ deuyll he shall not say  
le / but he shall be brought in to the snares of þ deuyll w  
many folde errours and inconuenientes. Therefore whe  
ther ye be clerke or laye man haue euer your fayth sted  
fastly roted in the fayth of holy chirche / and content your  
selfe to rest therto at all tymes / but specially at þ houre  
of dethe whan your wyttes be moost feble / & your ghostly  
enemy moost cruell. 

**T**he seconde trouble or temptacyon at the houre of des  
the is dysperacyon. The temptacyon cometh comunely  
by subgestyon of the euyl. For whan a soule is sore trou  
bled with sekeneſ and heuynes / than the deuyll putteth  
vnto his mynde suche synnes as he hath done before tyme  
specially some synnes wherof he was neuer shynen  
somewhat of necligence / somewhat of forgetfulnes. And  
than þ seke persone so troubled bothe in body & in soule  
reimembryeth nothyng but payne & synne / wherfore so  
me tymes he fereth somoche the ryghtwysnesse of god /



sepnge all onely þ abhomynacyon of his owne lyfe & no  
thyng of his good dedes þ he hath not suffycient hope  
& truit in þ mercy of god / but falleth in to dysperacyon w  
out remedy. This desperacyō is moost greuous & moost  
peryllous aboue all the synnes in þ worlde / wherfore pf  
ony suche temptacyon come in a mannes mynde let him  
arme hymself myghtely with vertue of hope & cōfydens  
conlyderynge well & certaynly trustyng that though he a  
man had neuer done good dede in his lyfe but as many  
synnes as euer was done syth the begynnyng of þ worl  
de / or shal be done to þ. worldes ende. And though he had  
neuer ben shypuen nor done penaunce for them. And at þ  
houre of dethe perauētūre he myght not speke or had no  
lesser for to be shypue yet he sholde not in nowyse dyspay  
re of þ mercy of god. for in this case it were suffycient for  
his saluacyon to be sorp in his herte for his synes & aske  
god mercy all onely in his mynde thynkyng þ the mer  
cy of god is euer in this worlde aboue his ryght wysnesse.  
A man sholde euer haue so grete hope & trust i his salua  
cyon / though he an aungell of heuen appered vnto hym &  
shewed hym þ he sholde be dāpned / yet he sholde not by  
leue hym / but rather thynke þ it were some yllusyon of þ  
deuyll transfourmyng him selfe in lykenes of an aūgell  
for to deceyue hy. And yet pf he were certyfied þ it were  
an aūgell of god in dede / yet he sholde not despayre of his  
saluacyon / but rather thynke þ the aūgell spake condy  
cyonally / þ is to saye þ he sholde be dampned pf he wolde  
not be in wyll and purpose to a mende his lyfe and be sor  
ry for the synnes that he had done. 

**T**he thyrde trouble or temptacyon at þ houre of dethe  
is Angre / Wrathe / & Impacyence. This temptacyon co  
Eroina. C. i.

meth oftentymes by suggestyon of þ̄ deuyl which mo-  
ueth a soule to grudge with þ̄ syknes & to thynke þ̄ his  
payne is greter than he hath deserued / wherfore he crye  
th and cōplayneth vnto god / & sayth why sufferest thou  
me lord god to contynue in so longe and so grete payne /  
what haue I done that I sholde suffice all this.

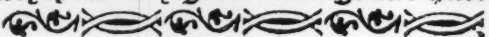
¶ Consyder here farthfull soule that by many trybula-  
cyons we must entre in to the kyngdome of heuen. for a  
man is not worthy to come to grete Joy þ̄ wyl suffice no  
grete payne therfore. And what is þ̄ payne of a weke oz  
of a yere towarde þ̄ grete & inestymable Joye of heuen /  
whiche shall not indure not a weke nor a yere / but euer  
more worlde without ende.

¶ The dere blyoued soules of our lord suffred grete pay-  
ne before they departed out of this worlde. And they wes  
re glad so to do knowynge þ̄ grete profyte & fruyte that  
they sholde haue therfore yf we wolde remembre & Im-  
pynte well in your myndes what payne & passyon oure  
sauour Cryst hath taken for vs we myght thynke oure  
selfe deelycate persones yf we wolde not pacyently suffice  
some payne for him / & for þ̄ welthe of our soules to obtay-  
ne the grete blyss that he hath bought for vs.

¶ Let vs therfore indeuer our selfe pacyently to suffice pay-  
ne for þ̄ loue of h̄y which suffred in grete payne & passy-  
on of þ̄ moost bytter dethe of the crosse for vs. And thou-  
ghe our flesshe grudge with payne / & desyre helthe & rest  
in this worlde we must forsake this desyre & put our wyl  
to þ̄ wyl of god which knoweth best what thyng is to  
our auayle. And thanke h̄y hertely of his bysytacyon in

41  
sendynge vs payne and passyon here in this world / lyke  
as we receyue of hym a pretyous gyfte. For yf we be par  
tyners with our lord in payne & passyon we shall be par  
tyners with hym in Joye and consolacyon. ~ ~ ~ ~

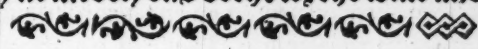
**T**he fourthe trouble of temptacyon at the houre of de  
the / is couetyse / and busynesse of mynde in worldely thyng  
ges whiche draweth the soule from the deuoute remem  
braunce / and inwarde loue that it sholde haue in our lord  
despecially at þ tyme. This temptacyon cometh often  
tymes by suggestyon of the deuyll / whiche putteth in a  
mannes mynde at the houre of dethe suche thynges spe  
cially as a man hath loued best in his lyfe before / as ry  
chesse / worldely pleasure / wyfe & chyldren / & suche other  
These þ deuyll presenteth busily vnto a mannes myn  
de for the entent þ he sholde rather occupy his mynde he  
re withall / than with ghostly profyte & welth of his sou  
le. Therfore to puruey remedy agaynst this temptacyon  
it were expedient that euery man haue his testamēt re  
dy made in tyme of his helthe that he be not lettēd about  
þ orderynge of his worldely goodes at þ tyme of his de  
partynge / whan he sholde specially orde his soule to þ  
loue of god and forsake þ loue of all tempozall thynges  
for our sauoure saythe he that wyll not forsake father /  
and mother / wyfe and chyldren / and all other tempozall  
possessionys / he may not be my dysciple / wherfore they þ  
shall be aboute lyke persones let them be ware that they  
gyue them not ouer grete cōforte of bodely helth nor put  
them in ouer moche truste & hope of lyfe / for suche swete  
wordes and bayne comfortes may be occasyons of theyr  
vtter dampnacyon / but let them moue the dilygently for  
Croza. C.ij.


to forlake þe loue of this wretched world. And to put their  
wyl to god/ and to be contente alwayes whether it be to  
lyue or to dye. And of bothe rather ordeine themself to dye/  
than to lyue/ & than they shal not be deceyued. For many  
a man is deceyued in þe tyme of thei dethe by hope of co  
ntynuaunce/ of lyfe/ for as longe as they trust to lyue they  
wyl neuer dyspose them parfytely to deye & so dethe tak  
eth theym vndysposed to þe grete damage and hurte of  
thei soules. 

**T**he. v. trouble or temptacyon at þe houre of dethe is  
pryde & hainglorie/ which cometh chesely by Instyg  
cyon of þe deuyl. For whan þe deuyl percepueth þe he can  
not ouercome a soule by ony of these temptacyons before  
reherfed/ than he moueth hym to reioyse in hys selfe of his  
good dedes sayenge vnto hy. How stronge be ye in fay  
the/ how stedfast in hope/ how parfyte i pacyence ye shall  
fynde but fewe suche as ye be/ ye haue done so many go  
de dedes in your dayes / þe shall be remembred as longe  
as þe worlde standeth. This is a peryllous & a subtell tē  
ptacyon/ wherfore yf ony suche thoughtes come in your  
mynde/ loke that ye meke your selfe lowely vnto our lord  
consyderynge that of your selfe ye be nought elles/ but a  
synfull creatour/ & a wretched synner not alonely for that  
ye haue done. But also for many synnes whiche ye shold  
haue fallen vnto yf ye had not ben preserued of our lord  
therfrom. And where ye haue euer in your lyfe done ony  
good dedes/ those came not of your selfe/ but of þe grace of  
god to whome belongeth honoure and prayse therfore.  
Thus ye shal with goddes grace ouercome the tempta  
cyons of þe deuyl for whan he wolde exalte pou by pryde



and bayngloze ye shall loue yourselfe by mekenes & whē  
he wolde loue you by desperacyon ye shall exalte yourselfe  
by stedfast hope of the grete mercy of god.

**C**hoze ouer ye that shall be aboute lyke persones/loke  
that ye counsell them betyme for to receyue þ̄ sacramen-  
tes of the chyrche for they be suffrayne medycyns both  
for the soule & the body. For all sykenesse & payne cometh  
of synne for yf there had neuer ben synne there sholde ne-  
uer haue ben payne/but remedy agaynst synne is grace  
& grace is gotten chesely by the sacramentes of the chyr-  
che be sufferayne medecyns bothe for the soule and also  
for the body. 

**A**nd after that the lyke persones hath receyued þ̄ sa-  
cramentes of þ̄ chyrche let hym not fere to dye at any ty-  
me that shall please our lord to call hym remēbyng þ̄  
there is none other way to come to þ̄ Joye of heuen/ but  
alonely by this waye of dethe. For all þ̄ soules þ̄ be now  
in heile hath passed this same way of dethe. And though  
þ̄ flesshe & the sensuall appetyte grudge & fere to dye/ let  
not this trouble the lyke persone for it is naturall for the  
flesshe so to do. But this grudge & fere shall not lose this  
meryte of þ̄ soule yf the soule consent not wyllyngly ther-  
to but be contente to submyt hymselfe to the wyl of god/  
whether it be to dye or to lyue. 

**N**ow for a shorte conclusyon that a man may the bet-  
ter knowe at þ̄ houre of dethe whether he be in state of sal-  
uacyon he shall examyne hyselſe or his frede in lyke wyſe  
Crozna. C.iii.

of .v. specyall thynges. First whether he beleue all þe  
longeth to crysten fayth as holy chyrche beleueth & teche  
th. The seconde whether he troust stedfastly to be sauēd  
& to come to þe Joye of heuen thurgh þe merytes of crys-  
tes passyon. The thyrde whether he be sorry for all þe syn-  
nes þe hath done & asked specyally forgyuenes of oure  
lord for them w<sup>ch</sup> wyll & purpose to abstayne frome synne  
hens forwarde. The fourth whether he forgyue al them  
þe haue hurte or offended hym by worde or by dede. And  
aske all them forgyuenes þe hathe hurte or offended or  
ther by worde or by dede. The .v. yf he haue hurte ony  
man whether he wyll þe restytucion & amēdes be made  
vnto them accordyng to ryght & consyence as ferre as  
his power may extēde. These .v. questyons ben neces-  
sary to be asked of theym þe lye in Jeoperdy of dethe. And  
who so euer may answer to all them/and save ye therto  
truely & vnsaynedly by his worde of mouthe or for want  
of speche in his herte alone/He may be assured yf he so de-  
parte this worlde that he shall be sauēd and come to the  
blyss of heuen euerlastyng.

**O** Yet in al maner of troubles & temptacyons in body or  
in soule. Let every man remembre inwardely the blessed  
passyon of our sauour cryst/ & cal therto for helpe & socou-  
re & he shall euer fynde remedy therein. Besyde this lette  
every man call vnto þe glorvous byrgyne þe moder of god  
our Lady saynt Mary for helpe comforte & assystēce. For  
she may helpe vs/ & socoure vs for she is moost of power  
vnder god/ & doubteles she wyl helpe vs & socoure vs yf  
we cal vnto her/ for she is þe moder of mercy & of pyte. And  
our specy al aduocate for to shewe & present al our causes  
& our necessytes to þe hyghe Iuge of heuen her owne bles-  
syd sonne. And doubteles it is not to be thoughte þe suche













